

# CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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COMMUNICATIONS.

For the Christian Secretary.

SERMONS FOR THE FAMILY. NO. 14.

On Charity, or Love.

Now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity. 1 Cor. xiii : 13.

Having in previous numbers considered the two former subjects, we now mention the last, which is the greatest. In confirmation of the saying we may add, it is the greatest, because it is the last—greatest in duration. Faith shall cease when we shall see us as we are seen, and hope also which is seen, is not hope ; but love, which is the fulfilling of the law here, is the choice companion of the soul in heaven. There is some distinction between the love of God which was manifested in the gift of his dear Son, and the love of God shed abroad in the heart by the Holy Spirit, and the love to God which is exercised by his people ; and love to his people which his children exercise ; yet these all flow from the same fountain, "for God is love." Charity or love, of which we now speak, is love to God, and love to our neighbors. As for sinful man, "madness and folly are in his heart," but the Grace of God in the Lord Jesus Christ produces an important change, so that love and peace dwell in his heart, and diffuse their heavenly influence around him.

This principle being the work of God, shows the image of God, lovely in its nature, and happy in its effects. To arrive at its origin, we should need to contemplate the glory which Christ had with his Father before the world began. We should there see infinite love and even wise designs, planning man's salvation. We should see the love of God giving his Son to die for sinners, we should see Jesus in the fullness of time stretching his arms on Calvary, and, as a consequence and evidence of God's love, we should consider on the descent and blessed work of the Holy Spirit.

And in this connection, we should remember our conversion to God, (if we are converted,) the joys of his love in pardoning our iniquities, and giving us a heart to love him. Having glanced at these subjects, our souls should enkindle with a heavenly flame, we should know by happy experience, and prove by constant exercise the blessed grace here spoken. To love God is more than all whole burnt offerings. To love one another is the fulfilling of the law. To have the love of God perfected in us, unites at once the perfection of our nature, with the enjoyment of God.

To feel thus, is to be reconciled to God, to have the witness of the holy Spirit, which was also in Christ Jesus. With this enjoyment, we may live in peace and comfort amidst all surrounding sorrows, and be prepared for that everlasting kingdom at God's right hand, where there are pleasures forevermore. My dear Reader, let us be satisfied with the enjoyment of pure and holy love, and with nothing else.

"This is the first, the great command,  
To love the Lord our God;"

To fear to sin against his law,

And trust in Jesus' blood.

His love inspires us with delight,  
And bids us love his saints;

Thus he directs our minds aright

And pities our complaints.

Let us rejoice in perfect love,

In hopes of joys to come,

Then shall we all his goodness prove,

And see our Lord at home.

the easy comprehension of ordinary capacities, so that they should not need a dictionary with them to understand their preacher, are better than ten thousand words enigmatical and dark, such as many Greek and Latin quotations which are frequently heard from the pulpit to the shame of some teachers of religion !

2. His preaching should be affectionate.

A "scolding minister" is an anomaly which it is to be devoutly wished may never again appear in the desk of Heaven's ambassador ! He is made up of a strange admixture, and is himself a kind of inexplicable compound ! The people will not be driven and coerced by a fitful, passionate minister, nor scolded out of their sins ! It is believed that many of the frequent removals of pastors, are occasioned by their own irascible nervousness. "He that winneth souls, is wise." Not driveth, not coerceth, but "winneth"—draws and moves and persuades, by gentleness, by tenderness, and love. If any thing will disarm an enemy, if any thing will conquer his aversion to truth and its advocate, is by addressing him in language of kindness and love. "A soft answer turneth away wrath." The uniformly affectionate pastor is uniformly beloved in turn by his people. Brethren in the ministry, God the Father, God the Son, and God the Holy Spirit speaks to men in love ! Never, therefore, as we are ambassadors for Christ, should we treat with our fellows in guilt as though we bore the sword, but a message of love ! If we desire their salvation, let us address them with emotions of good will, and tender affection, exhorting with "all long-suffering and doctrine."

3. His preaching should be discriminating and faithful.

These two qualities are of vital importance, and should go together. For want of these, some ministers are accustomed either to come out in their sermons with harsh reproofs for sins which their people as a body are not guilty of, or else their perceptions are so obtuse as to preach over a church lax in discipline, or loose in morals, and every way an impediment in the way of the truth, and a downright stumbling-block in the way of the unconverted,—giving rise to the report to professors, what do ye more than others ?

Public reproof for the sin of an individual, or a few individuals only, is altogether wrong, and yet how common ! The sensible part of his hearers perceive the absurdity and indiscriminate, and feel themselves unfairly dealt by, in being made to bear the censure of sins and errors not belonging to them, and have feelings awakened within them highly detrimental to the church, the pastor, and the cause he professes to plead. This is what is vulgarly called, "whipping the offender over the back of the church," but the blows in every such instance, are most unfortunately laid. The skilful surgeon never lacerates the whole body or the patient to remove the tumor, but guardedly applies the knife to the part only which is affected. The pastor acts from indiscrimination if he publicly reprobates private or individual faults. And he acts no less indiscriminately, when he deals out in his pulpit reproofs for sins committed by another community. To a foreign community he is not sent in this instance. Were he among that community, guilty of the great sin he reproves for, duty would be plain,—to lift his warning voice against the odious sin with a martyr spirit ! The pastor is indeed to cry aloud and spare not, and lift up his voice like a trumpet : but for what ? Not to pour out upon his people censure and reprobation only to others, not his own flock ; but to "show my people THEIR transgressions, and the house of Jacob THEIR sins." As there can be no transfer of guilt from one community to another, so neither can there be of reprobation and censure. Were this principle adhered to, some evils extant would cease.

Fidelity, in publicly proclaiming against sins generally known and committed among his people, must not be departed from. No dread of disaffection among his people should deter the pastor from his uncompromising fidelity. If indeed, while he seeks to be faithful he lacks affection, in reprobation, disaffection may follow. But it is seriously doubted whether a united church of our Lord Jesus Christ would wish to part with a pastor who is uniformly and affectionately faithful. "Let the righteous smite me, and it shall be kindness ; and let him reprove me, and it shall be an excellent oil which shall not break my head."

EUDOLPHUS.

P. S. My next No. will commence the reciprocal duties of the church to their pastor, tending to the permanency of the union between them in their work and labor of love.

For the Christian Secretary.

IMPORTANCE OF SYSTEM.

In creation there is exact system and order. In the change of the seasons there is system—in our own bodies, and in our own minds there is system. In governments there is system. In peace and in war there must be system. In nature and in grace will be seen most exact order, and complete systematic proceeding. How important, then, that we study the system of divine revelation. Luke says, "I write unto thee in order." If we study and learn Christian theology, we may vindicate the honor of Christ in every doctrine, and repel every false doctrine. They are good soldiers who have on the whole armor of God, and march in order. Will not Christians write more, read more, and pray and study more on systematic theology. E.

Earthly things are such as the worst of men may have, and the best of men may be without ; yet he that hath them not, may be happy without them ; and he that hath them, may be miserable with them.

Natural men think God beholden to them for their service ; but spiritual men look on themselves as beholden to God, that they may, but especially that they can serve him.

There will be no end of desiring, till we desire that which hath no end.

From the Baptist Missionary Magazine.

WEST AFRICA.

JOURNAL OF MR. CROCKER.  
Letter of Kong Koba—Revival of religion at Basa Cove—Baptism.

8. Received to-day from one of our native boys, who stands at the head of all the others in intelligence and learning, a letter, which is of a very encouraging character. He is a son of the late king Koba. His father has been dead for a number of months ; but, as is usual with the head men, has not been buried. But they seem now to be making preparations for burying him. At the burial of such men, there is a feast made, attended with a great deal of singing, drumming, dancing, firing of guns, &c., for several days and nights. I shall transcribe the letter *verbatim et literatum*.

EDINA, Aug. 7.

"Dear father:—I take this opportunity to write to you this few lines. I am glad to receive your letter, if our people bury my father now I cannot go, because I try to pray God. If I go country now, I have great sin against God. I know if I go country now, I put all down, then how great sin it is. I try to pray. So after I put all down, I know God be angry with me. I pray God to show me how to pray. Mrs. Gordon she sinner when she was here. Some time now she pray to God, and God forgive her sin : then I know if I pray to God, he will forgive my sin. Dear father, I want you and James to pray for me. Some of the native come here this morning, he want to carry me away ; but I would not go. KONG."

Considering that it will lower him in the estimation of his countrymen, not to attend the burial of his father, and that the natives are extremely fond of being present on such occasions, this decision of his evinces sincerity, and a good degree of earnestness for the salvation of his soul.

21. Returned yesterday from a visit of eight days at Edina and Basa Cove. Had a very pleasant visit. Found that the members of the church on Basa Cove side, have had a refreshing from the presence of the Lord. Four sisters and brother commenced a series of prayer-meetings every evening in the week, except Saturday evening, and though there were few joined them for some time, they still persevered week after week, and month after month, till the Lord appeared in the midst of them, arousing the other members to their duty, and awakening sinners from their slumbers. Nine persons have been baptized. The church now numbers 44, having increased four fold in four years. Their pastor labors faithfully for their spiritual interests. He maintains his own family by his labor, preaches three times on the Sabbath, takes charge of the Sabbath School, preaches once on a week day, instructs his church twice a week in the evening in reading, &c., and usually meets with them in their prayer meetings. As we have a meeting-house also at Edina, br. Day superintends a bible class and Sabbath school, and preaches to the people on this side.

Sept. 12. Went down to Edina about a fortnight since, to attend our quarterly meeting, but was detained by ill health and the rains from coming back till yesterday. Had a very interesting meeting. Several persons seemed anxious in relation to their spiritual welfare, among whom were two native boys. 15. Sabbath. Called the people together, as usual, for worship. Sante Will and a pretty good number came. They gave good attention, and I felt a good degree of freedom in addressing them.

19. Received letters from some of our native boys to-day, which made my heart glad. Two of them, I trust, have been born again. I feel amply repaid for any little sacrifice which I may have made in coming to this country. O that I may in future evince my gratitude to God for this unspeakable blessing, by a consecration of my powers to his service.

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29. Sabbath. Called the people together for worship ; but as there was an important palaver going on, but few attended. Sante Will came to the house in the afternoon. Had some conversation with him about grigri, witchcraft, &c. He said that grigri men were sent by God, and were in the place of the bible to them. I told him that the bible said we must judge men by their fruits.

"Look at that palm tree, if you get palm nuts from it, you call it a palmtree. If these men are God's men, they will do the will of God. Does not God hate all bad ways?" "Yes." "Do not these grigri men do 'rogue fash,' and get into palavers?" (Two cases of this kind had just come under his eye.) "Yes." "Can such men be God men ? When these men say that they see spirits invisible to others, you are dependent upon their bare assertion. Will they not lie about other things?" "Some will," said he.—"Why will they not lie about this also ? They do it to get money. Suppose I should tell your people that I went to the moon, and slept last night ; as they would have merely my bare assertion, what would they say?" "They would say, something came and carried you thither, because they know you be God man, cannot tell a lie," &c. This answer shows their astonishing credulity.

"What do you think about G——?" This man had professed to be a great grigri man, and that he could kill any one with the utmost ease, by his arts. He is now in the stocks for some crime. My interpreter had disputed his pretensions. I had told him that he deceived the people, that he lied, that God knew he lied, and that he knew he lied, and that if he did not repent, God will send him to hell. This language was harsh, but it seemed to me suited to the character of the man, who was exceedingly arrogant, and bold in his pretensions. Both this man and Sante Will were angry with my interpreter and myself, for talking in this way. "I think," said he, "that G—— is not a proper grigri man. He told me that he should kill the Am-

erican men," (my interpreter and myself,) "and I told him to do it, but he did not." We had told the grigri man that we did not fear his power ; that he could do nothing, &c., and Sante Will was well aware that he was so mortified and angry, he would have killed us, if he could have done so with his arts. Though Sante Will was angry at the commencement of the conversation, yet, finding that he could not maintain his ground very well, he sat down and listened patiently to what was said.

Oct. 12. Came down to Edina on the 4th inst. Met sister Warren, who had recently arrived from America. On the last Sabbath, preached in the Baptist meeting house in the morning, and in the afternoon addressed the native boys at the mission house. Preached on Wednesday evening at the Baptist meeting-house at Edina.

14. Yesterday being the Sabbath, went with br. Clarke to Joe Harris's town. Spoke to the natives. Br. Clark followed in some remarks adapted to impress what had been said. When he spoke about leaving off, king Joe requested him to go on. This, with the good attention paid during the service, was quite encouraging. After we got through at King Joe's town, we visited Taroo's place, on the other side of the river. Here we found but few men. Several women, however, were present. They were disposed to be talkative, part of the time. The head man was attentive, and frequently made signs of assent to what was said, probably from a desire to please. After we left this place, we came back to the mission-house, and br. Clarke addressed the native children belonging to the school. This is his usual routine on the Sabbath. In the evening, preached at the Baptist meeting-house. Br. Clark, in pursuing his labors on the Sabbath, has been subjected to many exposures on account of the rain ; but his labors will not be in vain.

MILK AND HONEY.

He never was so good as he should be, that doth not strive to be better than he is.

Though God suffers his people not to sin in revenging their adversaries, yet he suffers not their adversaries to sin unreveled.

The things of this life have not the promise of godliness : but godliness hath the promise of the things of this life.

Every one that liveth, or hath life, hath not the Son ; but every one that hath the Son, liveth, and hath life.

Riches, honors, and pleasures cannot give one Christ ; but Christ can give one riches, honors, and pleasures.

A saint is not only willing (as the carnal man is) that Christ should bear his yoke ; but is also willing (which the carnal man is not) himself to bear *Christ's yoke*.

He that committs a small fault, commits a great one.

What the heart doth not, is as if not done, in religion.

He that is little in his own eyes, will not be troubled to be little in the eyes of others.

What we are afraid to do before men, we should be afraid to think before God.

As there is a vanity hid in the best worldly good ; so there is a blessing hid in the worst of worldly evils.

Christ certainly speaks to men in that ministry which speckles men into Christ.

Many use the ordinances of God, who make no use of them ; it is indeed good to use them, but the gain and sweetnes is in making good use of them.

Not only the frame of a natural heart, but also what the natural heart frameth, is evil continually.

A thankful heart for all God's blessings, is the greatest of all blessings.

We should grieve for our sins, and rejoice for our grief.

The depths of man's misery are not so deep as the depths of God's mercy.

The soul will fly from the body ; but the conscience will not fly from the soul, nor sin or grace from the conscience at the day of death.

Natural men are earthly in the use of heavenly things ; but spiritual men are heavenly in the use of earthly things.

The law of nature is contained in the gospel ; but the gospel is not contained in the law of nature.

Saints desire so to meet with God, as that they may part no more, and so to part with sin, as that they may meet no more.

We are so far Christians, as we can rule ourselves according to the rule of God ; the rest is but form and speculation.

It is for none but Him who is all, and the fulness which filleth all in all, to give to all abundantly.

Death hath nothing terrible in it, but what our life hath made it so.

Virtue and vice are both prophets ; the first of certain good, the second of pain or else of penitence.

It is better to carry ourselves so that God may smile and the world frown upon us, than carry ourselves so, that the world may smile and God frown upon us.

The sins of teachers are the teachers of sins.

## THE CHRISTIAN SECRETARY.

### THE JEWS IN TURKEY.

Among what would be called the "Signs of the Times" and the march of civilization, we consider the recent "Hatti Scherif," or proclamation of the young Sultan of Turkey, the most extraordinary, not only as completely changing the civil policy and immemorial usage of that Empire, but embracing, at once, all the cardinal doctrines of Christian Governments, and changing, by a single decree, an absolute monarchy to a republic of laws and equal rights. The following is a part of what may be called the Turkish Declaration of Independence:

"It is most important to fix the rate of taxes. The State is obliged to have recourse to them for the defence of its territories. Fortunately for the people, some time back they have been delivered from the vexatious system of monopolies—those bad sources of revenue. As bad a source of revenue still subsists, in the venal concessions of offices. By this system, the civil and local administration of each region is delivered up to the arbitrary will of one man; that is to the most violent and greedy passions—for if such farmer of the revenue be not super excellent, he can have no guide but his interest. It is hence, forth requisite that each Ottoman subject should pay a certain sum of taxes proportioned to his fortune and faculties. It is also requisite that special laws should fix and limit the expenses of the military and naval force."

"Although the defence of the country is an important and universal duty, and all classes of the population must furnish soldiers for the purpose, still there ought to be laws to fix the contingent of each locality, and to limit to four or five years the term of a military service. It is dealing a mortal blow to agriculture, as well as an injustice in itself, to take more hands from districts than they can fairly spare; and it is to reduce soldiers to despair, and to depopulate the country, to retain them all their life in service.

"Without such laws as these, of which the necessity is felt, there can be neither empire, nor force, nor riches, nor happiness, nor tranquility. All these blessings may be expected from new laws. Henceforth, moreover, every accused person shall be publicly tried, according to the Divine law; after act and examination; and no power shall, secretly, or otherwise, cause any one to perish by poison, or by any other means, until a regular judgement has been passed. No one shall hurt another's honor, and each shall possess his property with liberty, and in fear of no one. The innocent heirs of condemned persons shall inherit his property, nor shall the goods of a criminal be confiscated.

"These imperial concessions extend to all our subjects, of every religion, without exception.—Perfect security is accorded to all the inhabitants of the empire, in life, honor and fortune, as wills the text of our law.

All venality and traffic of offices shall be abolished as the great cause of the decadence of the empire.

These dispositions, being a revocation of old usages, shall be published at Constantinople and throughout our empire, and communicated officially to the ambassadors resident there."

The foregoing places Turkey far in advance of Russia in liberty and equal rights, and cannot, as we should infer, be well received by the Czar, for it is an example, if not infectious, still calculated to produce unpleasant comparisons. This extraordinary change in the civil policy of Turkey, is called by the Sultan, "a revocation of old usages," and all the rights therein conceded to the people are deemed "as wills the text of our law."

It is so. The Mussulman faith never recognized the despotism which has hitherto prevailed throughout the Turkish Government.—They are merely retracing their steps, and falling back upon the pure principles and sound doctrines which their great prophet, or rather their illustrious reformer, Mahomet,—mislabelled the impostor—gave to the Arab people. As he could not philosophize with the child of the desert, who favored mixed religion, partly Jewish and Christian, blended with idolatry, and a belief in sorcery, he made his eternal rewards personal instead of spiritual, and carried his new and dazzling faith to the very confines of Asia. His creed was brief and purely moral. "Children of Ishmael," said Mahomet to the Arabs, "restore to you that worship which your father Abraham, Noah, and all the patriarchs professed. There is but one God, sovereign of the world. He calls himself merciful. Adore no other God but him. Be ye bountiful to the orphan, the poor, the slave and the captive. Be just towards all men, for justice is the sister of piety. Pray and be charitable." The new Sultan, after a lapse of 1240 years, is now about to carry into practical execution the decrees of their Prophet. It is thus that nations, forgetting the origin of their governments and the constitutions under which they were formed, imagine that they are conferring new and liberal rights on the people, when they are merely enforcing the original doctrines and principles of the early founders of their country. The effect of these new doctrines will be felt throughout every part of Turkey, in Asia and Europe, and will make a deep impression upon the subjects of Mehemet Ali; also throughout Persia, and in every country where Islamism prevails. "Life, liberty, and the pursuit of happiness," according to the Hatti Scherif, are conferred on "every religion without exception," and this at once raises to the degree of citizen and freemen, *four millions of Jews*, many of whom inhabit, as captives, the land of their heritance; and what is more extraordinary, it brings them in communion, personal intercourse and confidence, with a hundred millions of people of the same origin and common parentage of the chosen people; and who are merely separated in religious belief by the isolated doctrine of considering Mahomet as a prophet co-equal with Moses.

This union of the legitimate seed of Abraham, and the descendants of Ishmael, which places all on an equal footing, dispensing to each equal liberty and equal law, if honestly carried out, is the most important step in the restoration of the Jews, which has been taken since their dispersion, and may be deemed a wonderful and significant sign in the East. Since we resided among the Mussulmen, and was in confidential intercourse with many of their distinguished men, knew all their prejudices and attachments, was familiar as they were with the forms and ceremonies of their

religion, many important changes have taken place—many prejudices have been surrendered, and a more enlarged and liberal view of nations, countries and religion, have been taken by the followers of Mahomet. While the Turks and Saracens carried their victorious arms beyond the Euphrates—the Danube and the Dnieper—they felt no disposition to cultivate a better understanding with the Christians—but when the designs of Catherine of Russia were carried into effect—when Suvarrow captured Ismail—when Belgrade fell, and a power as potent as the Sultans, though less refined and more rugged, arose to shake the influence of the crescent, it was deemed necessary to study the habits of their enemies, and conform in a measure to their systems. The army was reorganized—the Janizaries deposed—cannon foundries established, naval arsenals built, skilful engineers employed, improvements in the use of small arms encouraged, education promoted, libraries established, a more social intercourse recommended, European habits and dress adopted, and even wine, so earnestly prohibited by the Koran, was at length introduced and sparingly used. Turkey lost all her possessions in Greece—Ali Pacha became a rebel, and despoiled the Sultan of Egypt and Syria. The Regencies in the Barbary States forgot their allegiance, and the Sultan, beset by Russia and abandoned by Pachas and Governors, was compelled to fall back within the Bosphorus and concentrate his power and resources. The present Sultan is too young to take the management of public affairs—the last Hatti Scherif, to which we have referred, comes from the Divan, and most of the prominent members of that cabinet have been Ambassadors, and attentive, skillful, discriminating Ambassadors at the general European Courts, and have all seen the necessity of a reform, and it has been at length made, which places Turkey side by side with all the civilized nations of the world. A change in the religion of a people so faithful, so devoted, and so numerous, cannot be expected, but the new civil regulations will of necessity produce great reforms in the practical operation and influence of their religion, and we may now see the Mosque, the Chapel, and the Synagogue, alike tolerated and tranquilly sustained under the laws in the city of Constantine, and wherever the crescent floats. These are changes which silently, but surely, bring about great events—events which have been predicted and await their allotted time. We are in a wonderful age, and wonderful revolutions are at work.

From the N. Y. Bap. Register.  
PRACTICAL CRITICISM.

A plain countryman, who was effectually called by Divine grace, (under a sermon on Zech. iii. 2: "Is not this a brand plucked out of the fire?") was some time afterward accosted by an old companion of his drunken fits, and strongly urged to accompany him to the tavern: but the good man steadfastly resisted all his arguments, saying, "I am a brand plucked out of the fire." His old companion not understanding this, he explained it thus: "Look ye," said he, "there is a great difference between a brand and a green stick; it is a stark ~~fall~~ <sup>fall</sup> ~~a~~ <sup>a</sup> orange, that has been partly burned, it will soon take fire again, but it is not so with a green stick. I tell you I am that brand plucked out of the fire, and I dare not venture into the way of temptation, for fear of being set on fire again."

Was not this good practical divinity?

NOTEIVO.

**THE JAILOR AND HIS HOUSEHOLD.**—That our brethren who sprinkle their children, may know that instances of household baptism occur in connection with Baptist Churches, we will mention one of which we were recently informed. During a revival in Madison county, Ia., of which notice was given a few weeks since, the "Jailor and his household" were baptized, *id est*, immersed.

Will the Protestant and Herald copy this, for the information of that brother in the Presbyterian Church, who has recently published to the world, that he "has not known, nor has he known the person who did know, a single instance of household baptism, in the practice of those who exclude infants from the right" (rite?) —*Banner & Pioneer.*

AWAKENING CONSIDERATIONS.

Reader! remember how short and uncertain thy being in the world is; our life is but a vapor, that soon appeareth and disappearreth, dispersed as soon as raised, James iv. 14. 'Tis a little spot of time between two eternities. One of the ancients doubted whether he should call it a dying life or living death. And if our life, which is a breathing death, had been less than a vapor, it had been nothing at all. The Psalmist describes man as grass. "In the morning it flourishest—in the evening it is cut down and withereth," Ps. xc. Man continueth but a short time, his life is but a span long, like Jonah's gourd, which came up in a night and perished in a night.

The first step a man steps upon the stage of this world, he is going out of the world. Naturalists speak of a fly which they call ephemeron, a creature of one day; it cometh forth in the morning, and is very active about noon, but when the sun declineth it declineth also, and sets with the sun. Man is an ephemeron, a creature of one day. The Ancient of Days sets up one glass in heaven; there it is running, and we see not how it hastens to an end. Think, O devout soul, of the swiftness of thy time here below, how fast it flies; the line and lease of life will quickly be out. It is but a point of time we live, for while we do but turn, immortality is present. This present life is but the place of our ion and sepulture; the beginning of this life is but the approach to death. We are carried every moment of time to the end of time. Human life may be compared to one sailing on the waters; he who sails, whether he stand or sit, watch or walk, is carried nearer the port. May we not say, with old Jacob, "Few and evil have the days of the years of my life been," in which we have this account cast up; "Life," said one, "resembles a rose, which if we view in its growth, the cold nips it, the heat withers it, the wind shakes it, and be it never so fair, it withers." Life, says another, is a counterfeit; what if the colors be fair, and the resemblance near, the shadow of death, and the curtains of the grave

will soon close over it forever. Let us, then, so use life as not abusing it. Let us regard it as it is; and since this world is so soon to have an end, let us be preparing and looking for that world which hath no end. Our friends are dropping on every side, and how soon we may drop also, we know not; but the hour cannot be far hence.—Watch, then, "for in such an hour as ye think not, the Son of man cometh."

### REVIVALS.

**REVIVAL IN LOWELL.**—Extract from a letter in the Christian Watchman.

In the Worthen street Baptist church, Lowell, of which Rev. L. Porter is pastor, meetings have been held for about five weeks every evening, in which many have been led to make the important and interesting inquiry, "What must I do to be saved?" Not only has the inquiry been made, but many have heard the heaven-cheering answer, "Believe on the Lord Jesus Christ and thou shalt be saved." With these conditions many have most readily and cheerfully complied, and last Sabbath, it being the first in the month, and the first day of spring, at the close of the morning services, twenty-two happy, willing converts were buried with Christ by baptism in the baptistery, in presence of a crowded and attentive audience—even the aisles, pulpit and stairs were crowded, and hundreds retired having no accommodation.

Of the number baptized, six were males and sixteen females, many of whom were heads of families. At the close of the services in the afternoon, thirty-three received the right hand of fellowship—the twenty-two by baptism, and eleven by letter, and the soul refreshing ordinance of the Lord's supper was administered to about five hundred communicants. The church, I was told, consisted of about seven hundred members. Many more are expected to follow their Saviour in the delightful ordinance of baptism at the next communion, who have recently indulged hopes.

From the Bap. Advocate.

TROY, Feb. 25th, 1840.

**DEAR BROTHER WYCKOFF.**—I am sure you will be gratified to learn that Troy is again visited with an outpouring of the Holy Spirit, extending to several of the Churches in the place. The First Baptist Church is sharing greatly in the work of grace, the members being much engaged, and evidently full of faith. For several weeks we have held morning prayer meetings, and others in the afternoon, and preaching every evening. Last Lord's day I was permitted to bury with Christ in baptism, twenty-six willing, happy converts, and presume that as many more will be prepared for that act of Christian obedience next Lord's day. The work is now progressing with power.

This is the sixth revival that has occurred in this Church within the last ten years; none of which were the results of previous arrangements for protracted meetings; we have followed the manifest guidance of the Holy Spirit as He has produced conviction of sin, and induced the cry from many, "What shall I do to be saved?" In the present instance, with the exception of a few sermons from brother Hutchins, of Bennington, I have had no assistance in preaching, and I assure you I never better enjoyed the delightful work of "holding forth" the crucified and risen Saviour to anxious sinners.

Next Lord's day I take my leave of this dear Church, to enter upon my new duties in the American Baptist Home Mission Society. How I shall meet the trials of that day I know not. I have not been able to contemplate it, even at a distance, without the most painful emotions; for it will sunder relations, in their nature of the most endearing kind, and rendered still more so to me by the recollection of a thousand kind, affectionate, and tender evidences of Christian regard for me and my family; and a thousand delightful scenes through which we have passed together in our Saviour's cause.

It excites a lively gratitude in my heart to God, that I can leave them in the midst of such great prosperity.

Yours in Christian regard,

BENJ. M. HILL.

**REVIVAL IN PORTSMOUTH, N. H.**—The work of the Lord is going on with increasing power in this place, as we learn from a ministering brother just returned, after spending some days in the midst of it. The number of hopeful converts is variously estimated at from five to seven hundred, fifty of whom are in connection with the Baptist congregation. Many have already connected themselves with the different churches. Backsliders, even those who have been excluded from the churches for misconduct, are reclaimed, and return with penitence and confession. Irreligion in every form, seems to be giving way before the power of the truth and Spirit of God.—*Chr. Watchman.*

**BAPTISMS.**—Last Lord's day was a season long to be remembered by the Baptists of New York. Thirty-three persons were baptized by Elder Perkins, twenty seven at the Baptist Tabernacle, nearly thirty by Elder Benedict, three by Elder Backus, two by Elder Brouner, and others by different pastors, from whom we have not received particular accounts. At Brooklyn, eight were baptized, and several more, as we learn from Brother Ilsley, have since come forward. At the Baptist Tabernacle the work is evidently on the increase, and the same may be said of the Berean church, under Elder Perkins. The last mentioned brother has baptized nearly seventy since the 1st of January, and finds his congregation much straitened for room in their small house in King street. An active committee is now making arrangements for building, and we have the greatest confidence, from their character and judgment, that they will select a site and project a plan best adapted, not to the comfort of a few individuals but to the wants and interests of the denomination.—*N. Y. Baptist Advocate.*

**TOPSHAM, ME.**—A letter in the Portland Advocate, from Br. Warren, pastor of the Baptist church in Topsham, states that ninety-five have been added to that church since January last—eighty-eight of them by baptism. The other colors be fair, and the resemblance near, the shadow of death, and the curtains of the grave

**REVIVAL AT PROVIDENCE, R. I.**—We are happy to learn that for some weeks past, there has been a pleasing state of religious interest in Bro. Dowling's church, in Providence, R. I. Between thirty and forty have given pleasing evidence that they have passed from death unto life.—Twenty-four had been accepted by the church, and Bro. D. was expecting to baptize that number on Saturday last. Several of them were connected with the large and interesting Sabbath school connected with the church, and ascribe their conversion partly to the blessing of God upon the faithful instructions they received. Among these is the little daughter of Bro. Dowling, who, at the early age of nine years and a half, has given satisfactory and pleasing evidence that she has been accepted of Him who "gathers the lambs in his arms and carries them in his bosom."—*Baptist Advocate.*

*Extract of a letter dated Philadelphia, March 2.*

The state of things in this city is really very extraordinary. Brother Kennard's people, to avoid a crowd, appointed their baptism to take place on Friday afternoon, at half past 4 o'clock, and by 2 o'clock, there were, it was supposed, 2,000 people in the street, waiting for the opening of the doors. They proposed having the next at seven in the morning, if the number of candidates should be great. There was something more than eighty baptized on Friday, in connection with the 3d and 10th churches, the former in the Delaware.—*Ib.*

SENECA FALLS, N. Y. Feb. 18, 1840.

**BR. BEEBEE.**—There has been an interesting revival at Lyons. In that feeble church as many as forty have been baptized within a few weeks past. Things in this place are gradually progressing. There have been occasional conversations during the winter, but no general revival.

Yours, in a precious gospel.

Bap. Register.] Z. FREEMAN.

### CHRISTIAN SECRETARY.

HARTFORD, MARCH 13, 1840.

### CLOSE OF THE VOLUME.

The present number closes another volume of the "Christian Secretary." For another two years since its re-commencement, the paper has struggled and rubbed along, and it comes now to enter upon the third year, with only three or four hundred dollars of arrearages due, which is absolutely more than all the compensation it has afforded to the editor and publisher during the whole two years. We have hesitated greatly, as to the expediency of continuing the publication, but whenever we have spoken of giving it up, our brethren have told us "No"—the Secretary must not be dropped—it is all-important that Connecticut Baptists should have their paper; and as we could neither gainsay nor dispute that, but on the contrary, have felt as deeply persuaded of its truth as any one, we are about to say again.

In commencing the third volume, we affectionately ask the united co-operation and assistance of our brethren throughout the State, not only in extending the circulation of the paper, but in contributing to its columns. Those who have assisted us in this way during the year past, will please accept our sincere thanks, while we express also the hope that they will continue their favors. Those who are in arrears will doubtless see the urgent necessity of the case, (at least we hope so,) and forward the amount due; and finally, we beg the indulgence, the sympathy, and especially the prayers of our brethren, one and all, while we enter upon the task of serving them another year.

### TURKEY AND THE JEWS.

The article in a preceding column, headed "The Jews in Turkey," is from the pen of M. M. Noah, (himself a Jew,) editor of the N. Y. Evening Star. The intelligence therein communicated, and the view presented of the aspect of affairs in the east, is to us very interesting. Great events and mighty revolutions are taking place in that part of the world, and they seem to be all preparatory to something still greater yet to come. This new measure in the policy of the Turkish government, raising all classes and all religions to equal privileges as citizens, cannot fail to produce an immense influence over the habits and feelings of the Mahomedan population—tending as it will to soften and subdue their prejudices, and although slowly, yet surely, to amalgamate their interests with those of the civilized and Christian world. The crescent of Mahomet is fast waning and fading into the daylight of Christianity, and the time seems to be rapidly hastening, which is to bring this daylight into immediate contact with the darkness of heathen Asia.

The emancipation of four millions of Jews, also, elevating them at once from a degrading bondage to all the rights of freemen, is an event of wonderful interest. Whether the prophecies relating to the restoration of the Jews, are to be interpreted as predicting their literal return to Jerusalem or not, certain it is that the "signs of the times" seem to point that way, and the children of Israel throughout the world are looking with intense interest to the progress of events as opening the door for their second gathering to the land of their fathers.

In the mean time it becomes Christians to be alive and awake to their duty, in connection with these interesting openings, and while the Lord Jehovah is thus "overturning and overturning, until he whose right it is shall reign," let his people be prepared to step in wherever He shall lead

the way. We have a great work to do. Let not our Lord come and "find us sleeping."

"How good the Lord is!"—So remarked a poor Christian in this city a few days since to a brother in Christ, who had called to visit him.—And what think you, reader, was the situation of that disciple who thus felt his heart drawn out in gratitude to God? Surrounded with the comforts and luxuries of life, blessed with health and temporal mercies, and in the enjoyment of all that the world calls happiness? No—he was in a very small dwelling, which many people would hardly consider as a shelter from the weather at all—much less a comfortable residence; and in addition to this, he was stretched upon a bed of pain and languishing, and to all human appearance, rapidly approaching the borders of the grave—expecting shortly to exchange his narrow and cold dwelling-place for one still narrower and colder, and yet in the midst of all his suffering, he could stretch out his wasted arms, and lift his eyes to heaven with a smile, he could say, "How good the Lord is!" Oh, if some of those who are rich in this world's goods, with all their anxiety and discontent, and complaint about "hard times," and bad prospects, could visit this poor disciple, and hear him thank God for his goodness, they might perhaps go home contented. And yet we do wrong to call this happy Christian poor. There are some "poor rich men," but here was a "rich poor man." He has treasures laid up "where neither moth nor rust shall corrupt, and where thieves do not break through and steal." He is heir to an inheritance incorruptible, undefiled, and that fadeth not away," and of which he is expecting shortly to come into possession.—Where is the worldly rich man who would not covet this disciple's happiness? Nay, where is the man in this world, with whom he would exchange situations? And yet how few comparatively, of those who possess a comfortable portion of the blessings of this life, can find it in their hearts to say, "How good the Lord is!"

TROY.

Our esteemed brother, Rev. JOHN COOKSON, has received and accepted the invitation of the First Baptist Church in Troy, N. Y., to become their pastor. He has entered upon his labors, under circumstances peculiarly interesting. A revival of religion has been in progress there for several weeks, some account of which will be found in a letter in a preceding column, from Br. Hill. Our correspondent informs us (March

## THE CHRISTIAN SECRETARY.

**NOTICE.**—The next quarterly meeting of the Sabbath School Society of the Hartford Association, will be held with the Baptist church in New Britain, on the second Wednesday (8th day) of April, 1840, at 1 o'clock, P. M.

This organization for the benefit of our Sabbath schools, is but commencing; and we believe it may be a means of exerting a happy and powerful influence upon the interests of our denomination within the bounds of the Association, but in order that we may enjoy all the benefits it is capable of conferring, it is absolutely necessary that every Minister, Church, and Sabbath School Society within said bounds, should exert themselves prayerfully and efficiently in its behalf. Can we not, will we not come up to this great moral engine, and work it with all the means that God has given us for this purpose? We hope that every Church and Sabbath School will appoint delegates in season for them to make all necessary arrangements to be present, and give interest to the meeting. Especially is it desired that the church with whom we intend to meet, will have their Sabbath School collected and in efficient operation for the season, prior to that day.

WILLIAM REED, Clerk.

**ACKNOWLEDGEMENT.**—The Treasurer of the Convention acknowledges the receipt of the following sums:

From Mrs. Ruth Hubbard, Middletown, for Foreign Missions,	5 00
Do. do. Bible Society,	5 00
Do. do. Tracts—paid to J. W. Dimock,	2 00
From the Baptist F. M. Society, Wallingford, for Foreign Missions,	5 00
Also per hand of William Montgomery, for Foreign	

Missions:

From the Fairfield County Baptist Association,	32 13
21 Baptist church in Danbury,	21 58
Merrick Terry,	5 00
Levi Taylor,	50
Nathan Seely,	3 00
Sherman Gillett,	25

**DEDICATION AND INSTALLATION.**—The New Baptist meeting house in Norwalk, Conn., was dedicated to the worship of God, on Wednesday of this week—sermon by Rev. S. H. Cone, of New York. On the same day, the Rev. Mr. Woolsey, late of Philadelphia, was installed as pastor of the church. We have not received any further particulars.

**MR. EDITOR—**  
I find the following article in the Daily Courant of the 2d inst. An individual who has been taxed in the manner alluded to *thrice* within a short time, and under aggravating circumstances, requests you to republish the article, and through you would request the newspaper fraternity, both secular and religious, to *hand it round*. To the class of offenders referred to, I would recommend seriously to consider how far their conduct falls below a breach of the eighth commandment.

One of the besetting vices of our country, is that of writing to people about our own business, and leaving those whom we trouble with our affairs to pay the postage! Regard it as we may, this practice is nothing more nor less than plundering—and those who pursue it may rest assured, that for every two shillings tax they thus impose upon others without their consent, they lose a dollar's worth of reputation.

**ALMSHOUSE EXPENSES.**—In the Auditor's Report for the town of Quincy, Mass., as published in the Quincy Patriot, under the head "Support of the Poor in the Almshouse, 1839-40," amongst various items for beef, pork, flour, &c., we find the following:

"Paul Goodnow & Spear for four barrels of New England Rum, . . . . . \$33 00."

By the same report, we find that the number of paupers in the almshouse during the year has varied from 16 to 18; and that there was still on hand at the time of presenting the report, *five gallons* of the rum. Upwards of fifty dollars for one year's supply of New England rum to sixteen or eighteen paupers! The Quincy poor house would do well to join the temperance society.

Zion's Herald says that \$50,000 have been offered for the Tremont Theatre, Boston, to convert it into a church—but \$70,000 are asked.

Well, let it be converted. Heathen pagodas in India and Burmah are undergoing such conversions—Mahometan mosques in Turkey and Egypt must long be converted into temples for the worship of the living God—and why not Christian (?) Theatres in America? Put them all in the same category.

**"E"** The articles of our correspondent "Endophus," we are happy to say, are well received by many of our readers. Whether they will do any thing towards preventing "Ministerial Changes," or not, they contain many valuable suggestions, and we commend them to a careful perusal.

The "Sermons for the Family" also, have been put with much interest. Br. "E." will accept our acknowledgments for his favors.

**MASSACHUSETTS.**—Governor Morton has issued his proclamation appointing Thursday, the second day of April, as a day of public fast.

**JOY OVER A SINNER'S DESTRUCTION.**—The Cincinnati News gives a flaming account of the return of Mr. Parsons to the stage, after having professed the religion of Christ and determined to preach the Gospel. "Never did the walls of the theatre contain a more enthusiastic audience than that which assembled to his second debut. When he appeared, cheer after cheer followed, in deafening succession, for upwards of five minutes. \* \* \* Each burst of applause grew louder and louder, until the very edifice shook with the mighty peal which came from a thousand voices. This was a proud moment for Mr. Parsons."

There is joy in heaven over one sinner that repents, but in the theatre there is great joy over one who returns as a dog to his vomit or a sow to her wallowing in the mire.—*Protestant and Herald*.

"A proud moment for Mr. Parsons!" Well, we envy not his feelings. If God is true, there is a day coming when he will again meet his "enthusiastic audience" under very different circumstances. Will that be a "proud moment" for him, too?

**HARTFORD AND NEW HAVEN RAILROAD.**—The afternoon train of cars for New Haven will hereafter leave at half past 4 o'clock, instead of 2 o'clock as heretofore.

Rail Roads are talked of in India. Late Bengal papers state that a line of Rail Roads might be completed between Delhi and Calcutta without a single tunnel, or a cutting of any magnitude; the low price of labor would bring the expense far within the usual cost of rail roads in England.

**HONOR TO WHOM HONOR IS DUE.**  
A citizen of Hartford was probably the first who successfully applied steam power to locomotives; and to redeem this fact, and the gentleman's name, as connected with it, from oblivion, is the object of the writer of this notice.

About forty-two years ago, Apollos Kingsley first conceived the idea of applying steam power to locomotives, and carried his experiments so far as to construct a wheel carriage, which he propelled by steam through this city. Mr. Kingsley then expressed his full conviction that the time was not far distant, when steam, instead of horse power, would be employed for conveying the mails, and he generally substituted for horse power for travelling in public conveyances in this country, and in Europe. Incidentally then laughed him to scorn.

Mr. Kingsley also constructed a machine for making brick, and carried on the business of brick-making in the meadow west of Ann street in this city, and from the bricks thus manufactured, he built the large house, now standing directly west of the City Hall, fronting on the street bearing his name. In this house, Mr. Kingsley lived, and here he kept his steam locomotive, and it was here, the writer of this article examined it.

Had Mr. Kingsley lived, he would undoubtedly have perfect his plan regarding the application of steam power to land travelling; but in the meridian of life, he was called away by death, and it was left for others to perfect that which he had so successfully begun.

For many years after Mr. Kingsley's death, his steam locomotive remained in an unfinished part of his house above described, but it attracted little or no attention from the public, for the mind that had projected it was gone.

A. CITIZEN.

**FIRE ESCAPE.**—We saw yesterday, the model of a machine invented by Mr. Wm. P. Withey of this city, which he has named a "Fire Escape." It is intended to be used in extinguishing fires, and in saving lives and goods exposed to the flames. It is so constructed, that in a minute's time, after it is brought on the ground, a person can be raised to any desired point, with hose which is attached; and while he is engaged in directing the hose, the turning of a crank will raise and lower a bucket to receive individuals or goods from the windows of the building.—The moving of the bucket does not interfere with the operations of the man holding the hose. The machinery is regulated by cranks. One elevates the ladder to the angle required; a second raises a sliding ladder from the main one, when greater height is required; and another is used to raise the hose or the bucket. The ladder when elevated, can be ascended with the same ease as a common ladder, and is so supported by ropes and braces as to render it perfectly secure.—*Courant*.

We have also had the privilege of examining the model of Mr. Withey's "Fire Escape," and take pleasure in bearing testimony to the ingenuity and usefulness of the invention. It will prove an invaluable addition to a city fire department.

**CONGRESS.**—In Senate, March 9, several messages were received from the President upon the subject of the North Eastern Boundary, the Commerce of Spain, &c.

The Boundary Message contained a correspondence between the Governor of Maine, the Secretary of State and the British Minister—and related to the occupancy of the disputed Territory by the British troops. The "Tribune's" letter was dated in January last, stating that the British troops were not erecting barracks. The Governor furnishes depositions in proof of the fact that the Territory is occupied by the British.

The letter from the Secretary of State was addressed to the British Minister, and contained the charges made against the Governor.

The British Minister replies unsatisfactorily to the charges, and defends the Government for doing what it has done in defense of the Territory.

In the House, the committee on Elections have reported that the five administration members for New Jersey have a majority of the legal votes of the State. The report has occasioned much debate. Its acceptance was expected to be finally acted upon, on the 10th.

**CENSUS FOR 1840.**—The census of the United States to be taken during the present year, will be upon a more comprehensive plan than usual. Hitherto it has been customary to enumerate the inhabitants only, under the several classifications of sexes, ages, colors, &c. By the late act of Congress, taking the census of 1840, the President of the United States was directed to cause the statistics of the country, relating to Agriculture, Manufactures, Mines, Commerce, &c.—to be collected, and also statistical information in reference to Education.

The next census therefore will exhibit not only the amount of our population, but also a complete schedule of the aggregate property of the nation, ranged under different heads, and presenting at one view an accurate estimate of the vast resources of the United States, in all the various departments of industry and including the numerous items of national wealth.

Interrogatories, adapted to elicit information on all the topics embraced in the new plan, have been prepared, to serve as formulas of statistical tables.

Little additional labor or expense will be incurred by this enlarged system of proceeding, since the same persons who would in the usual manner be employed to take the census of numbers, may very easily put such other questions as may be required by the present regulation. One operation may serve to accomplish both duties as well as only one.

**THE BIBLE IN PRUSSIA.**—The Chevalier Bunsen, at the late anniversary of the British Foreign Bible Society, stated that more than 165,000 copies of the New Testament were distributed by the above named Society in the Prussian army within the last eight years. He stated that the soldiers and officers in that army, are called upon by solemn signal, at their guard post, to greet the dawn of day, and the approaching night, with solemn prayer.

**CHRIST CHURCH IN CALCUTTA.**—A new church for the use of native converts and enquirers, has lately been built in Cornwallis' square, and consecrated by the Bishop and his clergy in the presence of a crowded congregation, chiefly Hindoos. Every seat was occupied, and numbers of people were standing in the aisles, and at the doors and windows. It is to be supplied by Rev. Krishn Mohun Banerjee, a native preacher.—*Bost. Recorder*.

**PUBLIC WORSHIP IN FRANCE.**—Appropriations are made by government for 1840, of 34,491,300 francs to the Roman Catholics; 950,000 to the Protestant communions; and 90,000 to the Jews. The Roman Catholics have 35,271 ecclesiastics in active service.

The Protestants have 357 pastors of the Reformed communion, and 232 of Lutheran. The Jews have 103 rabbis.

Whole population of France is 33,540,910. The Protestants are more than 1,200,000.

Paris has no Sabbath. It is the day of the god of this world.

It has about 2000 Protestant hearers, and fourteen faithful sermons are presented there every Sabbath day. 800 children are in Sabbath schools—two thirds of them Roman Catholics.

One dollar notes altered to \$10, on the Long Island Bank, very well done, are in circulation. Shoppers should be cautious.

**NEW COUNTERFEIT.**—Hartford Bank, Hartford, Con.—5, signed A. O. Perkins, cashier, Jos. Trumbull, President, well copied. Vignette, Perry's Victory; No. 3615, letter C, pay to G. Goodwin and C. Day, dated Sept 1839—paper dark. The bill is got up in good style and likely to deceive.—*Bicknell's Reporter*.

It is asserted positively in the Toronto Herald, that a petition is in progress, in the Western District of Upper Canada, to the Imperial parliament, praying that it may be permitted to join the United States.

From the N. Y. Evening Signal, March 7.  
**42 DAYS LATER FROM ENGLAND.**  
By the Great Western.

The Great Western arrived at the pier at the foot of Pike street, this afternoon at about half past one. We have received by her London papers of the latest dates. They are principally filled with details of the Queen's marriage, which event took place on the 10th of February, and was celebrated with great rejoicings.

The Great Western brought out 80 passengers.

The news from China and India is of the greatest importance. There is every prospect that hostilities will be immediately commenced against the Celestials. The London Atlas says: "The crisis is now arrived. China is grandiloquent, pompous, and important, and she lies between England and Russia. The event seems to us pretty evident."

The allowance voted by Parliament to Prince Albert, is \$10,000, per annum. Ministers propose \$15,000. Mr. Hume moved 20,000—lost, 39 to 305. Col. St. Leger moved \$10,000—carried, 262 to 155.

Prince Albert has been appointed field marshal—emoluments some 2,000, per year. Moreover, he has been naturalized by act of Parliament.

Much comment was excited by the fact that the Duke of Wellington was the only member of the opposition invited to be present at the royal nuptials.

The Liverpool was to resume her place on the 20th of May and would previously be repaired in the dry dock.

The theatres in London were opened gratuitously on the occasion of the Queen's wedding.

The news from China had produced a considerable advance in the market of tea and silk.

American flour was one shilling a barrel lower, and Cotton a half-penny lower.

**LOSS OF AN AMERICAN SHIP BY FIRE OFF THE COVE OF CORK.**—Extract of a letter dated Cork, February 8, 1840: "The American ship Havre, Capt. Venner, from New Orleans to Liverpool, with 1,564 bales of cotton, took fire about seven miles off this harbor yesterday evening. The master, his wife and child, and the owner, together with two mates and fourteen seamen, were saved with great difficulty by Patrick Kirby, pilot. This man deserves much credit for his exertions, and I am sorry to say that his boat was considerably injured by coming in contact with the wreck. A quantity of gunpowder having been stowed in the after part of the ship, she blew up with a tremendous explosion, about ten minutes after the pilot had left her." —*Dublin Packet*.

**THE USE OF OPIUM.**—At the 7th annual meeting of the Temperance Society of the College of Physicians and Surgeons of the University of the State of New York, held on the evening of February 25th, Mr. M'Gowen called attention to the fact that the use of opium was coming into extensive use in the city.

He presented statistics, by which it appeared that there were at least between 3000 and 5000 persons in the city who habitually used opium in substance, or some of its preparations; some taking daily an ounce of laudanum, others a drachm of opium. In the nursery, he thought it was used to a frightful extent, in the form of paregoric, elixirs, or cordials. In some cases, he knew infants were kept under the influence of the narcotic day and night, from week to week. He described the sensations from this stimulant narcotic, to be of the most fascinating character, and also the dreadful consequences resulting from a continuance. He feared, since the enlightened and patriotic efforts of Lin had been successful in banishing this destroyer from his country, that the followers of the prophet would find a market for their stale poison on our own shores.—*Sun*.

**STATISTICS OF MORTALITY.**—Mr. Conklin Titus, of 78 Mulberry street, New York, bell ringer of the City Hall, was visited with a sad affliction between the hours of 12 on Friday night and 3 o'clock on Saturday morning, in the loss of three of his children.—The eldest was a very promising son of nearly 16 years of age, and the others daughters of 8 and 5 years—all of whom in less than three hours died of typhus fever. Between the first of January and the period of the death of the above, Mr. Titus lost by death of the typhus fever, two other children, making five in all within a month. He had, we are informed, twenty-one children, only three of whom survive—an amount of mortality almost unexampled in the annals of any family.—*Sun*.

The steam frigate mentioned in the Dispatch some months since, as about to be built in this country, for the Emperor of Russia, is to be built at Jersey City, by Mr. Boil. The order is for two, but one is to be first constructed.—*N. Y. Dispatch*.

The steamer Rhode Island belonging to the N. J. Steam Transportation Co., was attacked at Providence yesterday by the owners of the cotton destroyed by the burning of the Lexington on the 13th of January last. The attachment was made upon the ground that the above company, as public carriers, are responsible for property lost in the possession, through carelessness.—*Newark Daily Advertiser*.

**STATISTICS OF MORTALITY.**—Noah Webster, in a letter to a member of Congress, states that about forty years ago he collected many bills of mortality, in New England, by which it appears that the annual deaths were one to seventy or seventy-five of the inhabitants. In Middletown, in Connecticut, the annual deaths for one period of twenty years were only one to a hundred of the inhabitants, but this was an extraordinary case. It appears from these bills of mortality and from the census, that in New England, fifteen persons born live to age of seventy; and eight to the age of eighty. Fifteen to a hundred, or one hundred and fifty to a thousand, gives a degree of longevity a little higher than that in England and Wales, which is stated at one hundred and forty-five to a thousand.

**MAPLE-SUGAR.**—Gov. Hill, in his Family Visitor, urges upon his readers the importance of attending to the business of making maple-sugar, the present year. He says there are probably sufficient maple trees in New Hampshire, Maine and Vermont, to furnish half the sugar and molasses necessary for the consumption of their inhabitants; every pound produced will save at home the price of the cost, and the duty on the pound of imported sugar, whose place it will supply. The cost of sugar imported into the United States, at prices averaging from four cents and a half, to eight cents for the superior sugar, during the year 1838, exceeded seven millions and a half of dollars. The duty paid to government on this sugar, amounted to nearly three millions of dollars, and the merchant and retailer exact no less profit on the duty than on the original cost. The editor says that from present appearances, the flow of maple-sugar will be more than common in abundance the present spring.

**MILITARY.**—The steamer Rhode Island, bound for the District of Columbia, was captured by the British at the mouth of the Potomac, and sent to Halifax, where she was scuttled.

**TRIAL FOR MURDER.**—On Wednesday last, came on trial before the Superior Court, now in session in this city, the case of Amos G. Thomas, for the murder of Mr. Burr, of Haddam, last fall. Mr. Burr was a merchant in Haddam, and at the time he was murdered, was on his way, taking his path through the woods to shorten the distance, to embark on board of a sloop for New York—with him, it is supposed, from 300 to \$500 to purchase goods. This Mr. Thomas, who is a young man not yet 21 years old, was seen going in that direction, with a gun on his shoulder; but no evidence was presented of his being seen nearer the place where the body was found, than about a mile and a quarter; and yet the train of circumstantial evidence against him was strong, though not sufficient in the minds of the Jury, to authorize them to bring him in guilty.

The case was given to the Jury between 11 and 12 o'clock, on Saturday—Judge Williams, who presided with Judge Sherman, charging the Jury rather against the prisoner. The Jury were out about two hours, when they came into Court with a verdict of *Not Guilty*, and the prisoner was discharged.—*Middlesex Sentinel*, March 11.

**WARLIKE MOVEMENTS.**—The St. John

# THE CHRISTIAN SECRETARY.

## POETRY.

### For the Christian Secretary. ON THE DEATH OF AN INFANT DAUGHTER.

O, think the darling of thy love,  
Divested of this earthly clod,  
Amidst unnumbered saints above,  
Rests in the bosom of her God.

Of her short pilgrimage on earth,  
A tender image still remains,  
Still, still she thanks thee for her birth,  
Still filial gratitude retains.

The days of pain, the nights of care,  
The spirit's agonizing strife,  
The pang that thou for her didst bear,  
Not she forgets them not with life.

Scarce could her germinating thoughts conceive,  
Whilst in this vale of tears she dwelt,  
Nor her fond sympathy relieve  
The sufferings thou for her hast felt.

Each anxious care, each rising sigh,  
That wrung for her the parent's breast,  
Are all remembered in the sky.  
Amidst the raptures of the blest.

Towards thee, with looks of love she bends;  
For thee, the Lord of life implores,  
And oft from sainted bliss descends,  
Thy wonted quiet to restore.

Oft in the stillness of the night,  
She smooths the pillow of thy bed,  
Oft till the morn's returning light,  
She watchful hovers round thy head.

Hark! in such strains as saints employ,  
She whispers to thy bosom peace,  
Calms the perturbed heart to joy,  
And bids thy heavy sorrow cease.

Then dry henceforth the bitter tear,  
Her lot and thine inverted see,  
Thou wast her guardian angel here,  
She's guardian angel now to thee.

### THE LITTLE GIRL WHO WAS TURNED OUT OF DOORS FOR PRAYING.

In the year 1830, or '31, there was a young lady from Vermont residing in New York city. She attached herself to the Duane street Society. From a desire to be a laborer in the vineyard of the Lord, she joined herself to the Sabbath school of that society, as a teacher. In examining the little charge committed to her care, she discovered one anxious for the salvation of her soul, although she was but ten years of age.

In pointing her to the Saviour the tear of penitence was seen to flow, which deeply interested the teacher in her behalf.

The teacher found, on inquiry, that both the father and mother of the little girl were intemperate, and that no assistance in leading the child to Christ, could be expected from them.

That kind Redeemer who suffered little children to come to him, soon became precious to her, and she loved prayer, and began to pray at home. As soon as this was discovered by the parents, they forbade her to pray in the house. Driven from the house, the dear child resorted to a wood pile in a back yard, and behind that she lifted her heart to her heavenly Father, pleading that her parents, although unkind to her, might nevertheless experience the blessing of God, and that although they had forbidden her to pray, that they might themselves feel the need of prayer. Her father discovered this retreat, and in much anger forbade her praying there. She continued, however, to pray, upon which the parents thrust her out into the streets, and forbade her entering the house! They did this, probably, upon the supposition that, as there was no place to which she could resort she would give up praying; but this dear lamb of our Saviour's flock could not do it. Banned from home, and turned out upon the wide world by those who should have cherished, protected and encouraged her, what could this little child at the tender age of ten years do? To whom could she go?

Under these afflictive and trying circumstances, she resorted to her Sabbath school teacher, and gave her an account of all that had transpired. That night, her teacher and a fellow-teacher, and the little girl joined in prayer, and wrestled all night, that God would take the work into his own hand. "It was truly melting," said her teacher, to hear this amiable and lovely child plead for her parents.

In the morning the two teachers advised her to go home and see how her parents would receive her. She went, and was much surprised to be kindly received. That evening she invited her father and mother to go to a prayer meeting which she attended, and to her great surprise and joy, they accepted her invitation. While in meeting that evening, or during the interval which elapsed from her ejection from home, the Spirit of God had fastened conviction upon their hearts, and when the invitation was given that evening for all who desired the prayers of God's children to present themselves at the altar, they were the first who presented themselves; and before a week, they both rejoiced with their little daughter, whom they had so recently persecuted. They sought an interest in Christ, and God, for Christ's sake, forgave their sins.

Two years after this event, the teacher, then residing in Vermont, received a letter from the leader of the class to which the parents of this child belonged, stating that they continued to follow on to know the Lord, and were living to his glory.

The above deeply interesting relation was given by the teacher herself, at a Sabbath school prayer meeting at Bennett street church in this city, about a year since, and was listened to with intense interest. Its truth may be relied upon.—*Zion's Herald.*

Many men spend their time and strength in seeking that, which when they have found, they find that it had been better not to have found or sought it.

If sinners cast not away their sins for God's sake, God will cast them away for their sins' sake.

Wicked men are dead while they live, but godly men live when they are dead.

### INDICATION OF A FALLEN STATE.

That a creature formed for an endless duration should be disposed to turn his attention from that object, and to contract his views and prospects within a circle, which, compared to eternity, is but a mathematical point, is truly astonishing; and as it is impossible to account for it from the natural constitution of the mind, it must originate in some great moral cause. It shows that some strange catastrophe has befallen the species—that some deep and radical malady is inherent in the moral system. Though philosophers of a certain description may attempt to explain and justify it on some ingenious hypothesis, yet in spite of metaphysical subtleties, the alarming inquiry will still return, How is it that the disposition of mankind is so much at variance with their precepts? That no train of reflection is more unwelcome than that which is connected with their eternal home? If the change is considered as a happy one, if the final abode to which we are hastening is supposed to be an improvement on the present, why shrink back from it with aversion? If it is contemplated as a state of suffering, it is natural to inquire what it is that has invested it with so dark and sombre a character. What is it which has enveloped that species of futurity in a gloom which pervades no other? If the indisposition to realize a life to come arises in any measure from a vague presentiment that it will bring us, so to speak, in a closer contact with the Deity, by presenting clearer manifestations of his character and perfections, (and who can doubt that this is a principal cause?) the proof it affords of a great deterioration in our moral condition is complete. For who will suppose it possible that a disposition to hide himself from his Creator should be an original part of the constitution of a reasonable creature? or what more portentous and unnatural, than for him that is formed to shun the presence of his Maker, and to place his felicity in the forgetfulness of Him in whom he lives, moves, and has his being? If he is pained and disquieted whenever he is forcibly reminded of Him whose power sustains and whose bounty replenishes the universe with whatever is good and fair,—if the source of being and of happiness is the object of terror instead of confidence and love,—it is not easy to conceive what can afford a stronger conviction of guilt, or a more certain presage of danger.—*Robert Hall.*

### UTILITY OF TRACTS.

The Rev. George Clayton, speaking with reference to the utility of Tracts, related the following remarkable occurrence:

"A young man, gay, thoughtless, and dissipated, with a companion like himself, was passing along the street, intending to go to one of the theatres; a little boy ran by his side, and attempted to put a letter into his hand; he repulsed the boy, but he persevered, and when his companion attempted to take it, the boy refused him, saying to the other, it is for you sir. He opened the paper and read its contents: they were simply these words—'Sir, remember the Day of Judgment is at hand.' It pleased God that these words should meet his attention: he was struck with them; he felt disinclined to proceed to the theatre, and said he would return home. His companion rallied him; but he took leave of him, and bent his course homewards. On his way he observed a chapel open, and though he was not accustomed to attend such places, he felt inclined to go in, and did so.

"A venerable and respected minister was about to preach, and just then reading his text; he had chosen these words—'This is the finger of God.' Exodus viii. 16. These words, the extraordinary combination of circumstances, (receiving the letter and hearing these words) arrested his attention, and, by the blessing of God, what he had heard produced an entire change of conduct and feeling; he was led to the Saviour, and to that peace which passeth all understanding. He is now a respected and useful member of a Christian society."

### ILLUSTRATIONS OF SCRIPTURE. THE WITNESSES.

"Wherefore, seeing we also are encompassed with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." &c. Heb. xii. 1, 2.

"The cloud of witnesses surrounding, is supposed to allude to the cloud of spectators who looked on during the celebration of the famous Olympic and other public contests in wrestling, racing, and the like. The witnesses of the Christian struggles are the multitudes of the faithful referred to in chapter xi. who with Christ the great Captain of Salvation, may be conceived of as looking down from heaven on those who fight the good fight of faith. How animating such a thought is calculated to be, is evident from the following incident related in Caesar's account of a war in Gaul, written nearly a century before the time of the apostles. The Roman vessels having grappled with the enemies' ships and deprived them of the power of sailing away, the remaining contest depended on valor, and, therefore, the Romans easily overcame, and especially because they fought in the sight of Caesar and of all the army, so that no act of bravery could be unnoticed, for all the nills and lofty ground from whence there was a near prospect of the sea, were occupied by the Roman army looking on.

If the Roman soldier was inspired with fresh vigor when he saw the regards of Caesar directed toward him, O how courageous should the Christian feel when he reflects on the cheering fact, that could he realize invisible things, he would see himself ever under the inspecting, gracious eye of his Lord, and surrounded by legions of ministering spirits, sent forth to minister to the heirs of salvation.

AN INCIDENT.—The following passage occurs in the recently published memoirs of Mrs. Hemans:

"It was about this time that a circumstance occurred, by which Mrs. Hemans was greatly affected and impressed. A stranger one day called at her house, and begged earnestly to see her. She was then just recovering from one of her frequent illnesses, and was obliged to decline the

visits of all, but her immediate friends. The applicant was, therefore, told that she was unable to receive him: but he persisted in entreating for a few minutes' audience with such urgent importunity, that at last the point was conceded. The moment he was admitted, the gentleman, (for such is his manner and appearance declared him to be,) explained in words and tones of the deepest feeling, that the object of his visit was to acknowledge a debt of obligation which he could not rest satisfied without avowing—that to her he owed, in the first instance, that faith and those hopes which were now more precious to him than life itself; for that it was by reading her poem of the Sceptic he had been first awakened from the miserable delusions of infidelity, and induced to 'search the Scriptures.' Having poured forth his thanks and benedictions in an uncontrollable gush of emotion, this strange but interesting visitor took his departure, leaving her overwhelmed with wonder and humility."

RICHARD BAXTER.—All that is known of the life of Richard Baxter, the most voluminous theological writer in the English language, from his tenth to his sixteenth year, is, that his love of apples was inordinate, and that on the subject of robbing orchards, he held, 'in practice at least, the doctrines handed down amongst schoolboys by an unbroken tradition.' So says the last Edinburgh Review; and the picture it gives of his three succeeding years is anything but flattering. At the age of nineteen he was destitute of all 'mathematical and physical science, ignorant of Hebrew, a mere smatterer of Greek, and possessed of as much Latin as enabled him in after life to use it with reckless facility.'

### MITCHELL'S School Geography and Atlas, WITH OUTLINE MAPS.

THE study of Geography has been greatly improved and the science rendered more clear, and comprehensible to youth, from arrangements, simplification, and use of maps. Efforts have been made by different Authors, with various success, to improve the Elementary Works upon this Science, in regard to adaptation, correct delineations, and matter of fact. Without detracting from their meritorious labors, the Public (especially Teachers, and Gentlemen authorized to select and recommend Elementary Books to be used in Schools,) are invited to a critical examination, and comparison of Mitchell's School Geography and Atlas, with other works of the kind. It is believed that the Author has happily adapted the subject to the understanding of youth. Says a distinguished Geographer, "His geographical definitions are plain and concise, his descriptive department full and correct; the cuts original, in design, emblematical and illustrative."

The Atlas presents the different Sections of Country as they are, "a Model of the kind, and actually *teems with information.*" And another, "Of the Atlas and its valuable Statistical Tables, it is difficult to speak in terms of too high commendation. It is beyond doubt the most elaborate, faithful and correct work of the kind in the United States." Maps of the British Isles and Central Europe are engraved and will be added to the Atlas, each equal in size to the Map of Europe. Historical reminiscences are called up by a little flag, marking the Battle Fields of our country upon the maps, which renders them highly useful for reference.

Sold Wholesale and Retail at R. WHITE'S and by ROBINS & FOLGER.  
Hartford, Feb., 1840.



**WATCHES AND JEWELRY.**

THE subscribers have just received a new assortment of Watches, Jewelry, Cutlery, &c. &c. Silver Spoons and Spectacles, manufactured expressly for the retail trade.

Personal attention paid to repairing all kinds of Watches and time pieces.

STEELE & CROCKER,  
Exchange Buildings, 192 Main St.

W. S. CRANE,  
DENTIST.

Exchange Buildings, North of State House.

REFERENCES—Messrs. E. & J. Parley, J. R. W. Crane, M. D., J. D. Stout, M. D., E. Bryant, New York.  
March 31st, 1838.

**Olinay's Arithmetic.**  
A regular meeting of the School Committee of the town of West Springfield, Oct. 29, 1839.—Voted, that, having examined an "Improved System of Arithmetic by J. Olinay," we hereby recommend it as embracing all the principal excellencies of previous works upon the subject; while, by its simplicity of arrangement and clearness of explanation, it altogether surpasses them; and that we also recommend that it be introduced into the several schools in this town, as new text books in Arithmetic may be wanted.

A. AUGUSTUS WOOD,  
R. CHAMPION,  
HARVEY SMITH,  
PALMER GALLUP,  
WILLIAM TAYLOR,  
Committee.

The work is published and for sale by ROBINS & FOLGER.

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OTTER Seal, Hair Seal, Scalet, and Broad-cloth Caps, Men's and Boys', of all the various Fashions. Also, a selected assortment of prime Buffalo Robes.

HOADLEY & CHALKER,

New Reading Book.  
THE AMERICAN READER, designed as a text Book in Reading, for advanced classes in Public Schools, High Schools, and Academies. By P. H. Snow, Principal of the Hartford Centre School. This day published by SPALDING & STORRS.

### School Books.

THE following notice politely handed us by Rev. Wm. Case, of East Windsor, adds another to the long list of testimonials in favor of the School Books mentioned by the writer.

MR. G. ROBINS, JR.,

DEAR SIR.—I have examined the School Books which you put into my hands, viz.—Reader's Manual, Primary Reader, Olinay's Arithmetic, Manual of the Constitution, and Olinay's Introduction to the study of Geography. The Reader's Guide, published by you, I have previously examined.

The three Reading Books, Guide, Manual, and Reader, by Judge Hall, I consider a decided improvement on the books heretofore in use. They are designed for different classes in our public schools, and each book is distinct from the others in matter, except the Manual contains an abstract of the copious principles of reading which are laid down and illustrated in the Guide. There is a pleasing variety in the lessons, the pieces are good specimens of style, and of good moral tendency. I hope these books will soon be introduced into all our public schools.

The Manual of the Constitution, and the Introduction to Geography, are valuable school books.

The Arithmetic by Mr. Olinay, is on the inductive principle, and has excellencies which a discerning public cannot fail to appreciate. It pursues the desirable medium between those works which assert the principles of the science without explanation and those which so abound in explanations as to leave almost nothing for the pupil to learn. It contains a new and convenient method of extracting the cube root. It is copious and lucid on the subjects of ratio, interest, commission, taxation, &c., and is in all respects deserving of extensive patronage. The quotations arranged under the head of Mental Arithmetic in the beginning of the treatise, will supersede the necessity of purchasing the smaller works, while independently of these it is sufficiently extensive to meet the wants of the largest classes in our public schools.

With sentiments of respect, yours,

WILLIAM CASE.

These books may be obtained of the publisher in Hartford, or any of the Trade in this city, and other towns in New England or New York.

Jan. 10, 1840.

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### AN IMPROVED SYSTEM OF ARITHMETIC, FOR THE USE OF SCHOOLS AND ACADEMIES.

BY J. OLNEY, A. M.

THIS work, greatly enlarged, improved, and stereotyped, has just been published by Canfield & Robins, and is for sale by the Publishers and the Trade, in Boston, New York and Philadelphia, and Booksellers generally. The following are among the recommendations of this work, recently received.

STONINGTON, July 14, 1839.

"This is to certify, that I have examined Olinay's Arithmetic, and consider it better calculated to facilitate the progress of scholars in this branch, than any other work I have seen; and shall introduce it into my school as soon as practicable. The improvements in this work are numerous and important. I can therefore cheerfully recommend it to the attention of Teachers, and all who feel an interest in the improvement of our Schools.

STONINGTON, July 14, 1839.

"Having partially examined Olinay's 'Improved System of Arithmetic,' I can say that so far as I have examined, I think the work far superior to any other with which I have become acquainted; and I intend to introduce it into my school under my charge as soon as practicable; and would cheerfully recommend it to Teachers and others engaged in promoting education.

PORTERVILLE, July 17, 1839.

"Having partially examined Olinay's 'Improved System of Arithmetic,' I can say that so far as I have examined, I think the work far superior to any other with which I have become acquainted; and I intend to introduce it into my school under my charge as soon as practicable; and would cheerfully recommend it to Teachers and others engaged in promoting education.

PORTERVILLE, July 17, 1839.

"Having partially examined Olinay's 'Improved System of Arithmetic,' I can say that so far as I have examined, I think the work far superior to any other with which I have become acquainted; and I intend to introduce it into my school under my charge as soon as practicable; and would cheerfully recommend it to Teachers and others engaged in promoting education.

STONINGTON, July 16, 1839.

"Having partially examined Olinay's 'Improved System of Arithmetic,' I can say that so far as I have examined, I think the work far superior to any other with which I have become acquainted; and I intend to introduce it into my school under my charge as soon as practicable; and would cheerfully recommend it to Teachers and others engaged in promoting education.

STONINGTON, July 16, 1839.

"Having recently had opportunity to examine a system of Arithmetic by J. Olinay, I am pleased to say that I can accord to it my unqualified approbation. It possesses many and decided